178 /93 cont./
881 They say that, because of this relaxation, the Guaraní girls of
882 today fail to have the "respectful" attitude of the ancient ones.
[181] (There is, therefore, some idea of moral "education" bound up
841 with the resguardo.) But at least the majority still take the
882 trouble to repeat the resguardo during the second menses, al-
182 though with less rigor in the restrictions. After this, however,
the acute phase of crisis is considered more or less overcome.
184 Among the Kayová, however, the period of relative isolation is
881 prolonged for months yet, during which the girl keeps her head
882 covered, avoiding contact with persons outside the family, and
so forth.

181 The time of the resguardo represents for the adolescent a
868 period of apprenticeship in manual skills, a sort of school of home
881 economics. Although some say that the girls are given training
only "in order to be distracted," others insist that she "does not
stay idle, no," and has to occupy herself: "it is in order to
learn." And, as soon as the days of the monthly period have
elapsed, there is much to learn: to prepare food, to pick over
cotton, to spin, to plait hammocks, to sew, to cut out clothing,
to make akanguá (diadems), djeatsaá, mbarakâ. But /94/ nat-
urally "she could not work at anything heavy." At least among
[603] the Mbüá the teaching is administered by the grandmother,
paternal or maternal.

121 With the abstraction of the specifically educational aspect
175 of the resguardo of the menstruation, it is essentially analogous to
[881] what is demanded of the parents of the newborn baby: measures
[846] imposed in reaction to a state of extraordinary physical and super-
natural diathesis. The similarity is also shown by the comparison
of the myths concerning the two situations narrated by the Ñandéva.

881 Nowadays the Ñandéva men do not use tembetá (labial orna-
178 ment), nor do they pierce the lower lip of the boys. But it is prob-
[301] ble that they have known the practice in former times; otherwise
it would not be understandable that in their mythology they rep-
resent Tupí with a luminous tembetá. Nowadays, however, they